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Founder-Chief Editor: Late Mrs. M. R. JANAKI, B.A. (Madras), L.T. (B.H.U.), M.R.A.S. (Lond.)

Hon. Managing Editor: Sri K. R. ACHARYA, F.C.A.

Head Quarters: NEW DELHI

Office for any Correspondence: Please Address the Hon. Managing Editor W. & W. P. O. Box No. 1407, Madras—Thyagarayanagar.

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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—*Our subscribers are reminded to remit their subscriptions to the Hon Managing Editor, Wealth & Welfare Madras-Thyagarayanagar.*—Editor, W. & W.

EDITORIAL

The way to Liberty is Right Desire

(Desire is core of individualman;
As is the strongest wish, such is the will;
As is the real will, such is the act;
As is the act, such doth becomes the man.
As is the craving which absorbs the mind
At the last moment, such the shape also
Which is assumed by the subtle form,
In which the soul goes on to other worlds.)

Man is made up of faith; faith is the man.

Threefold His Energy is said to be—power of Knowledge, of desire, of deed.

As a man thinketh in his heart, so is he.

The way to liberty is right desire right knowledge and right conduct.

These are the Three Yoga-ways already declared to men. Knowledge, devotion and right deed.

As is his mind, such is the man always. Mind well this truth that comes from time of old. The mind in all the world; then make it pure.

The human mind has three aspects. Human life is one incessant round of Conscious or sub-conscious knowings, wishings, and doings.

Only if we know rightly, wish rightly, and act rightly, can we secure happiness here and hereafter, for ourselves and our fellow-creatures.

A trial almost frequently met with, is that of right thoughts, words and deed. Hence "words" stands for "desire".

In the great soul, thought, word, and deed are one.

In the life of the human being, cognition, desire and action are inseparable. They include right desire, good feelings, deep and high emotions and noble ethics.

If Right Knowledge is head, Right Love is heart, and Right Action is limbs, of organic, psycho-physical, bodily-mental life.

Love, Devotion, even genuine love human, infinitely more Love Divine, is the joy of Life.

Without rich emotion, Encyclopedic science is as a desert without a stream, bare bald mountains without vegetation, as the most beautiful human body without a living soul, in it, is as a corpse.

Pleasure and wealth both flow from Righteousness. Why not pursue it, then, whole heartedly?

Knowledge is ful-filled, completed from half into whole, when love is married to it, and noble acts are born to the two as children. Science plus Philanthrophy, Benevolence, is Bene-science, is Wisdom; Right Will plus Knowledge of how touse it is Benevolence? Wisdom plus Helpful Activity Beneficence is Righteousness. Let us achieve Righteousness and all things else shall be added unto us.

Desire thought and action always go together. It is thought that moves the body to action. There is thought behind every action. If you entertain bad thoughts you will do bad actions.

One should control the thoughts and desires and watch the same carefully.

NOTES

GREETINGS FOR NEW YEARS

By AHMED FAZELBHOY,
Managing Director.
AHMED A. FAZELBHOY (PRIVATE) LIMITED

I

"Hither" from a Monkey to a Man — then whither?

In greeting friends near home and abroad, may I say it with a thought.

In the process of living, we all may acquire imperceptibly, certain characteristics—both physical and spiritual, which become the foundation of our "Make-up"—the expression of our "Being."

In this life we cannot essentially change the "physical" as we live and age. Body is our cast in matter which was moulded by the MOTHER who lent us its material ingredients for this life to give it a shape by Her creative forces based on CERTAIN PRINCIPLES. But this was to be a temporary clothing for our own priceless possession—the ETERNAL SOUL. We alone are to be its architect and to animate the "Matter" and make it glow or darken by our "Conscious Mind" and thus to acquire richness or poverty. This wealth is to be our inheritance hereafter and to be enrobed in the next stage by a new foundation, physical or otherwise as may be determined by those Creative Forces and the MOTHER in Her Universal Mercy.

Charles Darwin was a very religious man. He professed a bold philosophy—his theory of the final "Evolution" of living beings. Life began from an insignificant cell or something. It changed to numerous physical "Expressions" and finally to forms we see them today in the seas, air and on the land, and still changing as we shall live till eternity. His may be a logical theory after all.

And I think also the MOTHER perhaps gave to all, the gift of a CONSCIOUS SOUL in its smallness or greatness. This consciousness should be in the insignificant cell as much as it is necessary for its environment as it has to be in the human (or Divine). May be each took the form as its spirit deserved to inherit—fish, bird or animal or Divine. Each one evolved the "identity" or "Individualism" in body and soul in the millions of changes wrought by the cycles of "Life" and "Death."

This can also be a logical theory for does not man for example show the impress of his preceding "evolutionary" livings. Some show unmistakably the characteristic of the shark, wolf or the tiger. Some have the roar and courage of the lion, the love and loyalty of the dog, the meekness of the lamb. In female species there is the docile cow, the purring cat, the nightingale or the making even of an Angel. We have the conscious soul—our supreme possession, to give it shape of things to come. And how?

An answer can be that the creative forces of life shall shape the next form of the Being which has been conceived by itself—by this living. PURITY IN ALL PURPOSES shall suppress the animal characteric and shall create superhuman and divine forms of life physically—and spiritually. And impurity may lead life backwards to the monkey or even further down to the skunk and the worm.

II

A Quotation from the Upanishad and the Atoms of the Spirit

In greeting friends near home and abroad, as in the past I would again bring to them a THOUGHT for the NEW YEAR—which may perhaps be intriguing.

Last year's "Thought" said about the CONSCIOUS SOUL and that it's "evolutionary expressions" were caused by man's own "conscious living."

By chance I read a somewhat corroborating quotation from the UPANISHAD, the great scriptural writings of the ancients of this country. Says the UPANISHAD:

"IF MAN SEES ALL CREATURES IN HIMSELF
AND HIMSELF IN ALL CREATURES, THERE
WILL BE NO PROBLEM."

Science has discovered almost all known basic elements (about 78) of which this earth is composed—and scientists have found them also, all in man's body; hydrogen, oxygen, carbon, calcium, iron, copper, gold, silver, possibly uranium and cobalt. Man may therefore be a "world in himself."

And he may also have the "cells" as are expressed in all different forms of life in this world, birds, fishes, land animals, worms and microbes—cells of all created life. So it may be that he goes backwards and forwards in the form of the "cell" such as he "dominantly energises" by the forces generated by his own *"creative thing and living"*—for a higher or lower expression of life to be inherited.

The physical elements of his being go back to Mother Earth from whom they were borrowed, i.e., the iron, the gold, the cobalt, etc., but their spiritual "counterparts" may exist in his "spiritual being" ready to develop into "limitless" energy—his own PRICELESS POSSESSION.

For just as the scientists created the physical cyclotron or the reactor to fuse the physical atom to generate enormous forces of nuclear energy—by "conscious living" man may himself build his spiritual cyclotron to generate forces for a nobler or baser expression of his own self: THE INHERITANCE HEREAFTER.

Thus were born Confucious, Buddha, Plato, Shakespere, Michael Angelo, Tennyson, Caruso, Aurobindo, Gandhi, Churchill, Roosevelt, Stalin and Hitler and the "Worms" and the "Woods" of life.

A FANCY may be—perhaps a FACT.

III

Les Miserables — Los Angeles

The approaching New Year brings friends and kinsmen nearer to each other and resurrects memories of happy moments spent together. In sending the season's greetings and good wishes, may I say it with a "thought," as in the past.

"I AM THE RESURRECTION AND THE LIFE"—said PROPHET CHRIST.

He spoke the truth that will endure till enternity. I believe this life is not to be the end, or at its end will remain in suspended animation—till the Day of Judgement. Like all elements of nature the soul of man has his own cycle—from a mother's womb to another mother's womb—till he shall reach the "Source" he started from.

Three years ago in New York I heard a scientist discourse over the television. He stated that science had discovered that our this Earth has a pulse and its heart is beating. Occasionally it flutters when agitated as does the human heart. Can the Mother Earth be alive; for does she not express the "lives" in countless "forms" and sustain them all on her bosom. And when we surrender our "ashes" she blossoms them again in flowers, grains and living creatures.

Man the sovereign creation was endowed by the SUPREME with the "conscious soul" and thus he became a "composite being" and a "store-house" of spiritual forces—GOOD and EVIL. The "sperms" from the "cells" of his spirit and the "elements" of Mother Earth combine in "being" of all "creations" and the *good and evil in this life*. Let us then "conceive" to provide the "cells" for the "angels"—not for the "miserables"—by the *purity of our livings*.

IV

The Song of the Flame or its Singeing

With the approach of the New Year may I send you the Season's Greetings, as in the past years, with a THOUGHT contained in the immortal words:

MANASHNI — GAWASHNI — KUNESHNI — PROPHET ZOROASTER.

The Prophet came to the world sometime between 2000 and 5000 years before CHRIST was born. He stirred the imagination of humanity of his generation by his philosophy and preachings which founded the religion of his time. To direct man's thoughts to the DIVINE he gave them a "symbol of faith" which was the LIVING FIRE. The "fire" was to burn eternally in all the temples fed by sandalwood and incense, thus to symbolise the eternity of the "Conscious Soul" and in it the pure light of the DIVINE.

For is not fire the UNIVERSAL ELEMENT running in the veins of all creations? It burns out impurities without destroying the "basic" elements of "matter." Does not gold come out purer from the burning crucible, steel stronger from the blazing furnace, essences fragrant and purer from the boiling stills? Nothing can be without fire in its "sensible" or "latent" state. It is in the womb of the ocean and earth. It creates the cycles of the waves and the surge of life everywhere. It is in the movement of the air and strikes as lightning. It is beyond the earth in the stars and the suns.

Prophet ZOROASTER may have foreseen the "subdued" flame and forces of fire in the nuclei of the atoms. The fire has never "died." For if "extinguished" it becomes invisible for a time only, to be rekindled like the "Phoenix." Water and air can be "fouled," but fire never. If fed by foul fuel it will smoulder and smoke the rubbish that it burns and flicker and fade away as if in "sorrow."

The dancing flames which spring from the braziers in thousands of temples seem to sing the refrain from the sermons which ZOROASTER preached in his life, and which epitomised his philosophy for "conscious living":

"MANASHNI — GAWASHNI — KUNESHNI" (Purity in Thought — Purity in Word — Purity in Deed).

"MANASHNI — GAWASHNI — KUNESHNI" (Purity in Mind — Purity in Soul — Purity in Body).

Thus the "Living Flame" fed by incense and sandalwood shall sing the SONG OF ZOROASTER in the cycles of eternity inspiring the souls for its *"fragrant being."* And like the SONG OF BERNADETTE, shall pilot the way to the DIVINE.

May this *THOUGHT* be the song of your lives also—is our prayer.

V

In the Garden of Allah

With the approach of the New Year may I send you the Season's Greetings as in the past years, with a THOUGHT contained in the message from the HOLY BOOK:

"INNA LILLAHE WA INNA ILLAIHE RAJE-OON" has said the HOLY QUORAN.

From Arabic it says *"Verily we are for God and verily we shall return to Him."* Thus softly speaks the devout Muslim at the passing events of joys and sorrows of this life—particularly when he sees someone taken to his "last resting place." Once a friend of another faith thus expressed the same thought: *"The mortal comes for the Immortal and goes back to Him."*

De Profundis—surge the emotions from the innermost universal soul of life, and urge up to Him in prayer. From the "bye-lanes" and "boulevards" men and women with intense devotion, come forth to feed the life's "power-plant" by their thoughts and deeds. *The nuclear strength of the atoms of the spirit* is by far greater than of the physical atoms. It is "revealed" to those who are "in action" to keep contributing to the "forces of survival"—and the "evils" under suppression. They alone shall return to Him by a "short-cut" of the path which all must travel in the same direction.

Life is like the story of a ROSE. The rose is exquisite when it is in bloom. But it is exquisite even so, when crushed to rose water. So is the "pure spirit" even when crushed by "opposing forces."

A philosopher once said: Express a "thought" in all its purity and it animate the dust into life to bloom into a "flower." Express such another one, and it shall give it "colour." Yet another and lo! the flower has inherited its "fragrance." But out of an evil thought alas—shall be born the "cactus" in the desert with its thorns, or the "scorpion" under the ground with its poison or the "octopus" in the ocean with vicious tentacles.

The "living" live in the world of conscious thoughts and deeds: Could it be that the *invisible is the cause—and visible its effect*. Thus may be explained the "gardens" and the "deserts" and "Heaven" and "hell" across the barrier that divides life between "visibles" and the "invisibles."

Blessed is the PROPHET who has spread the message through the HOLY BOOK which gives this hope and reward:

"INNA LILLAHE WA INNA ILLAIHE RAJE-OON."

This is the *sign-post to the Garden of Allah.*

With this Thought and a *garland of roses* and our best wishes for you and yours for 1958.

HEALTH

HEALTH AND DIET

By Sri Swami Sivananda

(Health and Long Life)

CONSTITUENTS OF FOOD

(Continued from last issue)

Sattvic Food

Cheru, Havis Annam, milk, wheat, barley, bread, butter, dried-ginger, green dhall, potatoes, dates, plantains, curd, almonds and fruits are all Sattvic articles of food. Cheru is a mixture of boiled white rice, ghee, white sugar and milk. Havis Annam is also a similar preparation. This is very useful for spiritual aspirants. Milk is a perfect food by itself containing, as it does, the different nutritive constituents in a well-balanced proportion. This is an ideal food for Yogins and Brahmacharins. Fruits are great energy-producers. Bananas, grapes, sweet oranges, apples, pomegranates and mangoes, are wholesome and nutritive fruits.

Dry fruits, such as, grapes, raisins, dates and figs, sweet fresh fruits such as benanas (rastali and Kadali plantains); mangoes, sapotas, sweet melons, sweet limes, sweet pineapples, apples, wood-apples and sweet pomegranates, sugar and sugar-candy, honey, sago, arrowroot, milk, butter and ghee of cows, tender coconut water, coconut, almonds, pistachio nuts, toor dhal, ragi, barley, maize, wheat, green-gram, rice or red paddy whose bran is only partly removed and rice of good smell or

sweet taste, and all preparations from any of these grains and white pumpkin are Sattvic articles suitable for keeping up Brahmacharya.

Foods that are not Beneficial

Highly seasoned dishes, hot curries, chutnies, chillies, meat, fish, eggs, tobacco, liquors, sour articles, oils of all kinds, garlic, onions, bitter things, sour curd, stale food, acids, astringents, pungent stuffs, roasted things over-ripe and unripe fruits, heavy vegetables, salt and other things are not beneficial. Onions and garlic are worse than meat. Salt is the worst enemy. Even if you do not take salt separately, the system will derive the necessary quantity of salt from other food-stuffs. All food-stuffs contain salt. Too much salt excites passion. Giving up salt helps you in controlling the tongue and thereby the mind and all other Indriyas.

All kinds of peas and beans (not fresh and fried), black gram Bengal gram, horse gram, sprouted grains, mustard, all sorts of chillies, asafoetida, lentils, brinjals, lady's finger, cucmbers, Malabar night shades (both white and red varieties), bamboo shoots, papayya fruit, drumsticks, all varieties of gourds such as white gourd, snake gourd squash gourd, radishes, leeks, mushrooms of all kinds, things fried in oil or ghee, pickles of all sorts, fried rice, seasame seeds, tea, coffee, cocoa, all other kinds of vegetables, leaves, roots and fruits, food-stuffs that create wind or indigestion, grief, pain or costiveness or other sickness, pastry preparations, foods that are dry and burning, foods that are bitter, sour, saline, overhot and pungent, tobacco and its preparations, foods and drinks containing liquor or narcotic drugs such as opium and bhang, food preparations which are stale or have become cold subsequent to their removal from the hearth or which have lost their natural taste, smell, colour or form or which are remnants after being eaten away by other persons, animals, birds or insects, or which contain dust, hair, straw or other rubbish and milk of buffalo, goat or sheep, should be avoided as they are Rajasic or Tamasic by nature. Emblic myrobalan fruit, lemon juice, rocksalt, ginger (wet or dry) and white pepper can be used in moderation.

A Word upon Tea, Coffee, and Cocoa

Among the substances that, introduced into the animal economy, pass under the name of stimulants, is a group of vegetables derivatives, the members of which are closely allied, and which includes coffee, tea, cocoa, guarana, mato, kola, and cocoa. Useful in moderation, they are capable of injurious effects in the excess which is not infrequently reached: though they fortunately lack the baneful energy of the more powerful stimulants like alcohol and opium. Cocoa is the South-American plant from which the recently discovered alkaloid cocaine is obtained; and kola is an African product. They are used by the natives to support them under fatigue, and in the temporary absense of food. Mato is much the same as our common tea, which happens to grow in Paraguay. Guarâna is a Brazilian product, with an excess of the alkaloid that is common to most of the class, and is chiefly used by us for relief of nervous headache with the usual variable success. With none of these has this article any special concern; they are kindred to themselves and to the remainder of the group, though they may have wide differences as cocoa, e.g., contains a remarkable alkaloid, foreign to the rest; but their properties are not yet known with precision.

All of this class, with the possible exception of kola and cocoa, contain a similar active principle, or alkaloid, which goes under the name of caffeine in coffee, theine in tea, and theobromine in cocoa (Cacao theobroma). Of the three, cocoa differs from the other two in containing more nitrogenous matter, and much more fat, and is, therefore, *Coeteris Paribus* much more nutritious. So that as a food, pure and simple, it ranks the highest of the three, while it has nothing of the peculiar sustaining power of the cocoa-leaf (presumably different in kind), or of the anaesthetic virtues of its alkaloid, cocaine. The cocoa of commerce is the ground and pressed nuts, or seeds, of the cocoa-tree mixed with sugar (and often with cheep adulterants) and flavoured with vanilla, it becomes chocolate; broken into pieces, the nuts are called cocoa-ribs; deprived of its oil (cocoa butter), it is known as broma; while the pods that contain the nuts and which have a suggestion of the properties of the latter, are cocoation of the properties of the latter, are cocoa-shells. As a mild stimulant and an excellent food, cocoa is valuable, though there are people to whom its nutritious fat is repugnant. It is probably the only one of the group that is not indulged in to excess.

Coffee we all know is a decoction of the ground and roasted coffee-berry of Java, Brazil and elsewhere. It contains several things of little moment; some tanning (the substance in bark that converts hides into leather), and an alkaloid, caffeine. There is also developed in the roastings if roasted not too much or too little, a volatile oil, caffeone. The main effects of coffee are due to both the caffeine and the caffeone, which are antagonistic, though not contemporaneous, in action. The volatile oil, in technical language reduces arterial tension, allows a brisker flow of blood, and so increases the rapidity of the heart's action. It also acts upon the brain, and intellectual faculties in general; keeps one awake and his mind clear. Caffeine on the other hand like digitalis produces a high arterial tension, and slows the heart. It exerts its chief effect upon the spinal cord, to which it is an excitant, like strychnis. The shaking hand of the inveterate coffee-drinker is caused by caffeine. So a cup of coffee produces on the drinker a double effect—of the oil and the alkaloid; the former sooner and more transient, and the latter more lasting. It is well understood that the human body is a machine, kept in motion like other machines by processes of combustion. Among the combustion products are substances known as urea and uric acid, which represent the ashes of nitrogenous food; and production of both of these is retarded by coffee. But, under ordinary circumstances, more or less nitrogenous matter is needlessly burned up; and this waste therefore is hindered by coffee. It is not in itself nutritious to any marked degree; but it saves food, and also maintains life by its exhilarating effect upon the nervous system. It is an excellent antidote to opium, producing the wakefulness that antagonises the narcotic sleep of the drug; is now and then curative of sick-headache, and is one of the standard remedies for certain forms of nausea. It is however, on account of its mild exhilaration, and its indirect nutritive value, that it is found on so many breakfast-tables.

Tea as we use should be an infusion, but is too often a decoction of the tea-leaf of China and Japan. To the chemist, it is much the same thing as coffee. It contains considerably more tannin a volatile oil, and an alkaloid (theine) indistinguishable from caffeine. Its difference from coffee, outside of the greater astringency its tannin gives it, is very likely due to subtle qualities that defy the chemist's retort and beaker. Having many of the same characteristics, however, it is used for much the same purposes. It, so to speak, quickens the vital functions and seems to be an especial excitant to respiration. It is believed to be, unlike coffee, a promoter of assimilation of food, and therefore is ineligible to the place that coffee occupies in so many dietaries. That the injurious effects of overdoses are due as much to the volatile oil as to the alkaloid, is shown by the fact that tea-packers are made ill by long breathing of air filled with it, and that tea tasters in China, who avoid swallowing the infusion, can endure their trade but a few years and leave the country with shattered nerves.

Tea and coffee, like other stimulants, offer, as is remarked above the opportunity for abuse, an opportunity quite often availed of. Their devotees drink for the mere love of them more than they ought; the scholar deprives himself of needed sleep by their use; the daily toiler finds a temporary surcease of sorrow in the frequent cup. While there are undoubtedly

many who overindulge in coffee, they are probably few in comparison with the victims of the tea-habit.

It is an everyday experience in the out-patient departments of the large hospital for sufferers to apply for the relief of symptoms reasonably attributable to the abuse of tea. It is the same old story with the washerwoman, the kitchen-girl, or the poor mother of a large family—a lack of appetite, a distress after eating, a series of headaches, occasional attacks of dizziness. "I had no mind for the vittles, and I had the pain in my stomach and so I just tasted a cup of tea now and then." There is no day in the year when at every dispensary and out-patient room in the large cities some woman (for this is essentially a feminine dissipation) does not present herself with a statement of this sort. The victim's account is an "o'er true tale." Either from excess of tea, or for some other reason, she loses her appetite, and gradually comes to loathe food. In this extremity she seeks solace in the cup, and thus increases the condition she is already bewailing. When this sort of thing has reached a certain point she applies for medical aid, and, it is needless to say, usually scorne the suggestion to go without tea. It has been suggested that the dyspepsia in these cases attributed to tea may rather be due to insufficiate food. It is very doubtful, however, if in the cases referred to, the food is insufficient. No doubt, there are those who suffer from lack of suitable food, and who, if they use tea, lose more than they gain by it, but such are not found among the tea-drinkers of the hospitals, except as they wilfully forsake good food for tea. It is to be borne in mind that the people of whom these are representative get from tea all the harm there is in it. Not only do they get all the theine and most of the volatile oil, but their method of preparing it extracts all the tannin possible. The Chinese, who are the ideal tea-drinkers, pour boiling water on the leaves at the very moment of use; but it is the practice of the poorer classes to keep a "pot of tea" steeping on the stove all day long, to be drunk from at intervals. It is probable that much of the dyspepsia and constipation to which this class of tea-drunkards is subject is due to this continual use of an astringent decoction.

It is not to be inferred, however, that the abuse of tea is confined to the poorer classes. It is true that its relative cheapness invites them more especially to this form of indulgence. But it is within the experience of every physician to be often called upon to treat patients suffering from the evils already described, who lack the excuse of poor food and a hard life to plead for over-indulgence. Probably every one numbers among his friends women who are actual slaves of the tea-habit, and who would find tea as hard to forsake as men find tobacco. It is not unlikely that the functional disorder often spoken of as the "tobacco heart," due to nervous derangement, and accompanied by palpitation and pain in the cardiac region, is more often due to tea than tobacco. In fact, the disorders induced by excessive tea-drinking have been grouped as a special disease, to which has been given the name of theism, from the (tea). This includes a train of symptoms usually progressive, many of which have been already referred to loss of appetite, pain after meals, headache, constipation, palpitation, cardiac distress, hysterial manifestations, dizziness, paresia. Whether we are justified in thus setting off those symptoms as disease, is open to doubt; but the fact that it has been done, emphasises the importance of tea, in comparison with the rest of the group, in reference to the mischief that will follow the abuse of it. It is needless to say that the main factor in the treatment of this condition is abstinence from the plant that causes it.

Coffee, useful within moderate limits, is capable of pernicious effects in the excess which is not infrequently reached. In cases of exhaustion, nervous weakness, general debility, convalescence after acute disease and fevers, shock or syncope and sunstroke, it really proves beneficial. Coffee drinking is a vile habit and imitation. Not unlike alcohol, it offers the opportunity for abuse an opportunity which is quite often availed of. It ultimately renders, as a matter of course, a man a slave to it and its absence produces headache in some; constipation in others and a general depression on spirits towards any kind of work. Its devotees drink for the mere love of them more than they ought. Why do people hunt after coffee drinking? Because it acts as a *nervine* and *cardiac* stimulant which augments temporarily the functional activity of the brain and heart. But its deleterious effects are known to many and they cannot be ignored. It must never be forgotten that action is inevitably and invariably followed by reaction. If there is stimulation, there must also be depression. The stimulating effect of coffee lasts for a short time and the depression which naturally supervenes drives him to take another cup. When the man is hale and healthy, when the digestive, circulatory, respiratory and nervous systems work regularly and soundly, where then is the necessity to have recourse to stimulants? Though coffee itself, does not produce diabetes, the excess of suger taken with coffee, upsets the gycogenic function of the liver, passes in the form of dextrose as a waste in the urine and leads on to diabetes. Coffee was originally a luxury of the opulent class but it has now become an indispensable drink even to the poorest classes. A jatka-vala, or a scavenger, or a barber enters a coffee house and has his craving gratified. What was the prompt reply of a scavenger, when he was asked by his master to go to his appointed work much earlier, "Sir I am drowsy; I shall finish my morning *Chotahazri, my usual coffee, and return in no time.*" Now-a-days, coffee runs through streets, and lanes by lanes. It is very important *item* of expenditure during Hindu marriage occasions. A clerk, who is earning Rs. 15, will rather take one meal daily than forego his morning and evening coffee. It is an indispensable drink to *prohits* and Hindu Ladies. What does a Hindu lady say to her neighbour? "You know, *Kamalam,* I invariably get awful headache, if I go one day, without coffee. Even my husband has stopped it for the last four years. But I find it extremely difficult, only if I take one or two cups of coffee I can do all my domestic work. Now I also take only plain coffee in the evening."

It is no wonder that the price of the coffee seeds has risen exorbitantly from annas 12 per viss to Rs. 2-4-0 or more per viss and a review of the statistics in the Hospitals discloses the fact that coffee is certainly responsible for a higher rate in digestive troubles. The number of coffee houses in all big towns has of late increased by leaps and bounds. Look at the fanciful boards—Rama Vilas, Krishna Vilas, The Model Restaurant, etc. It is, of course, needless to mention that this has effected a drain upon the available-milk supply in a town, so much so that pure milk cannot be bought. The mischievous milk-man restores to frauds of various description, adulteration of every kind, just to improve the consistence and whiteness of milk. He adds corn flour, maize flour, wheat flour, or flour obtained by powdering dried plantain.

As every little loop-hole which is barred against the entrance of any enemy strengthens the citadel, so the stoppage of every single channel by which disease may enter or be propagated strengthens the structure of public health.

Diet Divided into Groups

"Most of the common alimentary substances are arranged below, in three groups. The first contains the articles most suitable for the dyspeptic; the second, those only admissible in the less severe cases; and the third may be considered a dietetic index of difficult digestion, since few of the articles comprised in it should ever be taken by the invalid or dyspeptic.

First Group:—Articles easy of digestion; scalded milk, stale bread, biscuit, rice, tapioca, sago, arrowroot, scotch, oatmeal, asparagus, French beans, cauliflower, baked apples, oranges, grapes, strawberries, toast and water.

Second Group:—Articles moderately easy of digestion; lettuce, apples, peaches, apricots, pineapples, gooseberries cur-

rants, raspberries, mulberries, bread, farinaceous puddings, and cocoa.

Third Group:—Articles difficult of digestion; melted butter, cheese, new bread, buttered toast, pastry in general, custards, nuts of all kinds, pears, plums, cherries, dried fruits, raw cucumbers, beetroot, onion, carrot, peas, beans, pickles, and chocolate.

Rest After Meals

All meals should be followed by a short rest, but especially dinner. In the morning, when the physical and nervous forces are in their greatest vigour, the stomach can proceed with its functions if the breakfast is immediately followed by moderate employment, but it is hardly wise. A short rest will keep the tone of the body better during the day and it is always best to be on the safe side. After supper there should be, not work, but recreation. The bodily vigour is as its lowest ebb, and should not be further taxed. Other faculties and muscles should then be called into action and nature assisted to recuperate her exhausted forces by pleasurable occupation and rest.

Good Food Combinations

I

Starches and green vegetables; starch and sugars;
Proteins and green vegetables; proteins and acid fruits;
Proteins and fats; proteins, fats and green.
Vegetables; Fats and sugar; protein and sugars;
Starches and fat; Fat and acid fruits.
Are good combinations. They are healthy compatibles.

II

Honey and milk;
Fresh fruits and cream;
Milk and mangoes;
Milk and fresh fruits;
Milk and bananas;
Cheese and fresh fruits;
Bread and butter;
Dates, raisins, figs;
Bread and honey;
Potatos and green vegetables, are good combinations.
Dried fruits and milk;
Dried fruits and nuts;
Green salad with raisins, bread and butter;
Bread, honey, raisins, dates, figs;
Bread and milk;
Curd and bananas;
Almonds, milk, mangoes;
Rice, ghee and vegetables;
Curd, cucumber, coriander leaves;
Parotta with spinach inside and milk;
Kheer and bananas;
Raisins and milk;
Butter-milk;
Carrot, cucumber, curd;
Green dhall soaked in water cucumber;
Satwic Iddali and curd; Dosai and curd;
Uppuma and cocoa;
Almond, raisin, cocoanut, dried oats, sugar candy;
Rice, ghee, dhall, vegetables and curd;
Are good combinations;

I Am Pain: Thy Teacher

I

O Man! You curse me, blame me,
You hate me and frown at me,—
You think, I am cruel and heartless;
You try to slay me with anaesthetics,
With Chloroform and Bromides;
You attack me with anodynes,
Sedatives and opiates;
You phone to the doctors
And run to the hospitals,
You fly to Vienna and hill-stations,
You wire to your friends and relatives;
You approach the saints of Himalayas
For Buties or herbs;
You do Mrityunjaya and Haven,
You burn incense and pray—
To kill the Teacher
Who warns you,
Who comes to help and bless you!

(To be Continued)

MISCELLANEOUS

DAWN OF PEACE

By R. S. Sankariar, B.A., B.L.,

Retd. Dt. & Sessions Judge.

The whole world must feel grateful to the Right Honourable the British Premier for the remarkably tactful way he has broken the deadlock over disarmament. In his interview granted to newsmen in Sydney he remarked that (1) peaceful co-existence of different social and political systems and nations is clearly possible and (2) that it will be very good thing to enter into mutual non-aggression pacts with USSR.

These two first steps are enough to solve the entire problem of peace in Europe even if UK and USSR alone take these solemn obligations, Britain will cease to be a base for aggression against the USSR. It is not necessary to enter into separate agreements with the other East European democracies. NATO is designed to defend Western Europe from aggression by the USSR against West Europe, which is only possible if there is aggression by USA from bases in West Germany on the USSR.

This possibility is very remote and almost illusory. First of all the USA needs some two years time to stock pile the nuclear heads for the contemplated IRBM. Next the experiments for producing the IRBM are not yet completed. Third the people of West Germany may rebel and expel the USA units in order to save themselves from destruction by the USSR retaliatory attack with similar missiles. In such a conflict the USA will get no European ally. On the other hand the Germans may get allies—even the USSR—to defend them from USA, by threatening direct attack on USA territory just as happened to stop Anglo-French attack on Suez. In effect West Germany is in a dominant position over the USA. Any hostile acts by the USA means the loss of all USA investments in Germany and the pushing of West Germany into the friendly embrace of the USSR, resulting in a re-united Socialist Germany freed from Western domination, and possibly hostile to USA investment in Germany ever growing in the future.

Dulles has apparently realised the possibility—if not the probability—of this development. He has also sensed the reluctance of the Middle-East Arabs to allow bases on their territory for launching IRBM against the USSR. One may also conjecture that Turkey too has realised the grave risk and is unwilling to allow bases on Turkish territory. As a compromise Turkey appears to have suggested a base in Cyprus. Hence the sudden demand of the Turkish Cypriots for a partition of the Island. Once it is partitioned, USA will be allowed bases there and the inhabitants promised migration to mainland Turkey in the event of war and thus persuaded to agree to bases.

The importance of Cyprus arises this way as a base for USA IRBM. It may be emphasised at this point that the USA is now experimenting on IRBM with a range of 1500 miles.

The USSR claims to have ICBM to reach any spot in the globe i.e. across even 10,000 miles. Their Sputniks demonstrate the reality of this claim.

The USA IRBM with a range of 1500 miles will—if reliable —be sufficient to emasculate and devastate Soviet power and Soviet territory if only USA can have bases in Cyprus. (1) Moscow is only 1500 miles distant. (2) Baku the great oil center is only 1000 miles away. (3) Rostov on the Don the great industrial center is only 900 miles away. (4) Rumanian oil fields are only 800 miles away. (5) Sverdlovsk, the new heavy industry center is hardly 2000 miles away.

It will be interesting to watch how the Turkish Cypriot rebellion affects UK-USA relations. One hopes that this development will confirm the resolve of the British Premier and Parliament to enter at once into non-aggression pact with the USSR and even going it alone, undeterred by the USA manouvers to delay any possible steps leading to peace talks with the USSR. Once this step is taken Dulles will be eclipsed and the USA forced by sheer necessity to abandon the "policy of strength" and keep smouldering, in vexation and weakness, all alone by itself, with no ally, no cats-paws.

A LAYMAN'S REPRESENTATION OF THE MATTER TO THE WORLD VEGETARIAN CONGRESS

R. S. SANKARIAR, B.A., B.L.,

Retd. Dt. & Sessions Judge.

Scientists who have investigated the chemistry of growth and senescence have agreed that nothing is a food which going back and back had not a vegetable origin.

The Brahmanism has put the sequence thus, each following item containing all the preceding.

Akasa the premordial element which carries sound. The ear is the sonsory organ.

Vayu Atmosphere. The sensory organ is the skin as it is felt by only touching the skin.

Tejas (*Agni*) Light and heart. The eye.

Apah Water, the tongue or the organ of taste.

Prithvi Earth. All flavours of leaf, flower, emanate from it. The organ is the nose.

Oshadhi Vegetation. This proceeds from the above.

Prajah Countless varieties of things and animals, born in various ways.

Annam FOOD.

Punarannam These again serve as food.

The term ANNAM has a special restricted meaning. Any matter to be "*annam*" must have originated in life and must be resolvable and reconstituted into another living entity. What we call metabolism expresses this principle, more or less. Thus all foods are vegetarian, either primary, secondary—beef mutton or further removed.

Equally, all mammals are at first nourished by animal extract—milk. But this source of animal food continues to live, and is not killed to become food. It is in this latter sense of killing the animal, in order to find food, that the humanitarian aspect assumes prominence. The great Tamil sage *Tiruvalluvar* was told by an animal eater, that it is economic to eat, what is killed and not to throw it away. He replied that no one would kill, if there is no one waiting to eat it. In passing I may mention that sheer necessity to keep alive when there is no other source of food makes man kill edible animals. The Buddhist religion forbids the taking of life. Yet in Lhassa the Tibetan monks live on yak flesh. Only the animals are slaughtered at a distant place and the food is brought to Lhassa. This illustrates the question put to Tiruvalluvar.

In modern conditions of growth of population this matter assumes importance, as an economic challenge. We may put aside humanitarian sentimentalism and discuss it as matter of practical means to find adequate food for the ever increasing population of the world. There are two sources of food. There is the almost inexhaustible source from the oceans, of fish of all sorts. Then there is the land area. This area is limited. There are the infertile deserts, and snow-clad hills. A large portion has to be set aside for human habitation and industried and places of culture. The actual free land surface available for producing food is thus gradually shrinking. At the same time the mouths to feed are increasing. So, which is the best way of utilising the agricultural land surface, so as to get the largest and increasing volume of—in quality and quantity—human food from the smallest area ? Experts have calculated as follows. Land area needed for producing foods of various kinds, to yield 1,400,000 calories has been tabulated. It is usual to take 2,500 calories per day per man as average, need for maintenance for a man not engaged in strenuous physical labour.

Food	Arable Land acre-cent	Pasture acre-cent	Total
Potato	0—76	—	0—76
Cornmeal	0—79	—	0—79
Wheat flour	1—45	—	1—45
Milk	2—35	1—60	3—95
Pork Lard	3—70	0—70	4—40
Beef	11—30	2—50	13—80

Thus beef nearly seventeen times the area for potato. One may recall the nineteenth century taunt by beef eating englishman that "Potato spoiled Ireland."

The old ideas about the relative superiority of the animal food to vegetarian is being challenged. Bernard Shaw pointed to the Bull and the Elephant to show the fallacy of any such comparison.

The more important aspects are (1) preparation (2) keeping qualities (3) health i.e. not itself being a cause of ill-health. The matter of preparation varies with the foods and habits. Normally vegetable foods are generally consumable un-processed. They keep well and for a long period. The same cannot be said of animal food. But semi-cooked food can be preserved in special containers unexposed to air. But once exposed putrefaction proceeds fast. As a rule vegetable food is free from inherent sources of infection. But in this case of animal food—except eggs—there is no knowing whether the animal itself was not quite healthy. Even as to milk we know that there is risk of tuberculosis from milk. We hear periodic reports of tens of tons of chilled and frozen and otherwise preserved carcases stored for food, being declared unfit and ordered to be destroyed.

One has to approve a far-sighted policy of concentrating on constantly increasing agricultural sources of food to be able to adequately supply the growing needs of a steadily increasing population over the whole world. Medical science and wider knowledge of healthy ways of living, the eradication of epidemics and peace, are contributing to raise the average span of life. So the demand for food will increase more rapidly and steadily. Those who by tradition prefer animal food will hesitate. But the recent disasters in Australia where thousands of cattle and sheep perished, or had to be slaughtered, due to the exceptional drought, emphasises the fact, that even by natural calamities like drought and flood the recovery of agriculture is quicker than in animal husbandry.

So, as a matter of survival of the human race, all efforts must be for enlarging agricultural sources of human nourishment.

Sherman has affirmed that the most vital constituents of food are the ash constituents. The food article which, when burned in open air leaves no ash residue, is not a body builder. Bones and blood contain ash constituents. Wild animals that

do not eat vegetables drink the blood of their prey and munch their bones. An experiment is reported to have been made in a zoo by feeding a tiger with double the weight of its ration in flesh and taking care to remove all bones and blood clots. The tiger died of starvation. The food gave heat for work, but had no bodybuilding constituents to rebuild the tissues burned up in keeping body temperature.

Some twenty-three or more amino-acids are essential for maintenance. These are found in various proteins. No two proteins are alike in composition. For instance the proteins of the various internal organs and muscles are different. The mystery of life is that of the cell life. There are innumerable different life cells in the body. The blood stream is a known quantity of chemical constituents. Each cell extracts from it, what it needs to rebuild itself by synthesis. Not only that. The waste product put into the blood-stream by the cell when it rebuilds itself is mostly used by other cells for remaking themselves. Thus economy of nourishment by the living body is a most marvellous mystery.

Food is needed to maintain the temperature and rebuild the cells wasted by the process of maintaining the temperature. Work and heat can be expressed in mutually calculable terms. The living body is really a furnace. It is estimated that an adult generates in 24 hours enough heat to keep the body temperature at 98.4 degrees fahreinheit, which in terms of work amounts to 2,500 foot tons of energy. During work only 25% of the heat energy liberated by the food, is converted into work. The mechanical efficiency of the living body is thus put at 25%.

The heat unit is a big calorie. It is the heat required to raise the temperature of one litre of water by one degree centi-, grade. The following table of average caloric estimate of daily food intake of some classes will be illuminating :—

Munition workers in England (1917)	3463
Farm labourer in Connecticut	3410
Brahmins of India	3181
Essex Labourers and families (1926)	2871
German Labourers and their families	2866

The vegetable food of the Brahmin supplemented by milk or milk products has thus a high value.

The cattle and sheep are able to synthesise from their vegetable food all their powerful muscles and bones, and horns and hoofs. That is the marvel of the power of the living cell. Man too synthesises hair and nails. Scientists have yet to discover whether the cell life present in its vast multitude in the human body, is deficient or wanting, in any specific variety of cell life present in mammalian animals like cattle, before they can assert that vegetable food is defective food. Some say that cows' milk supplements vegetable food. But the question arises "How did the cow synthesise milk from its purely vegetable food ? If the cow and sheep can do so, why not the human animal ?"

Thus the matter is essentially one of economy of production and supply and not of superior or inferior food. Differences, if any, may be only in the case of assimilability.

Just as the growth of population poses the problem of finding food for all, there is the parallel problem of finding grazing for the livestock which also increase even faster. The Ahimsa Hindus solve the problem as to sheep by periodic slaughter of hundreds as offerings to goddess *Kali*. The western non-vegetarian peoples rear these as food supply. A writer in USA 'Readers Digest' of October '46 puts it this way at p. 128 :— "A steer is the eunuch whose frame serves no purpose other than as a rack upon which are hung, roasts and steaks. Modern breeding has produced a goulish perfection in developing choice parts of the carcase, so that today's steer is just a walking butcher's shop."

As the animal is destined to serve as food, special care is taken to house and tend them so that they may not be sources of infection. Such care may be called kindness to dumb creation. But Hitler did not think so.

Mrs. Goering had a most scrupulously kept fowl-pen. She once showed Hitler over the entire place and asked how he liked her kindness to dumb fowls. He flared "Kindness ? Why every day you watch them fed and brushed, you ask yourself 'Will it be fit killed and eaten today or tomorrow ?'"

The struggle for existence does call for such eventual sacrifice. But what is man to do where no vegetable grows but there are only animals to serve them as food ? Buddhist Ceylon and India are developing fish rearing plans. Evidently the pressure for food dictates the need to pocket, so called humanitarian sentimental aversion to taking life, in order to satisfy ones hunger.

In an ancient book on magic the novice is directed not to eat during a fast period any vegetable or animal food of bird or beast. This is qualified by allowing eggs ! For it is not vegetable, nor yet a bird, nor an animal. This congress may have to arrive at some such satisfactory solution as it is physically impossible to eschew all animal food.

Professor Haliburton on meat extracts and Beef tea. "Instead of an ox in a tea cup, urine in a tea cup would be, much nearer the fact. For the meat Extract consists largely of products, on the way to urea, which more nearly resembles in constitution, the urine, than they do the flesh of the ox."

Thus flesh meat is safer than stale preserved flesh food.

If supply is assured, then vegetable food may be considered preferable, supplemented by adequate dosage of milk. It is estimated that a daily intake of not less than 14 ounces of cow's milk is necessary for normal nutrition for an adult.

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I, G. S. Rengan, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Sd.) G. S. RENGAN,
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